

¹ * 4. That, as a man may take the advantage of his own skill or ability, so he may of another's ignorance or necessity.

" 5. Where one gives time for payment, he is to take like recompence of one as of another/'

The rules for trading were not less explicit:—

" i. A man may not sell above the current price, i.e. such a price as is usual in the time and place, and as another (who knows the worth of the commodity) would give for it if he had occasion to use it ; as that is called current money which every man will take, etc.

"2. When a man loseth in his commodity for want of skill, etc., he must look at it as his own fault or cross, and therefore must not lay it upon another.

"3. Where a man loseth by casualty of sea, etc., it is a loss cast upon himself by Providence, and he may not ease himself of it *by casting it upon another; for so a man should seem to provide against all providences, etc., that he should never lose ; but where there is a scarcity of the commodity, there men may raise their price ; for now it is a hand of God upon the commodity, and not the person.

" 4. A man may not ask any more for his commodity than his selling price, as Ephron to Abraham : the land is worth thus much/'

It is unfortunate that the example of Ephron was not remembered in the case of transactions affecting the lands of Indians, to which it might have appeared peculiarly appropriate. In negotiating with these

children of the devil, however, the saints of God considered the dealings of Israel with Gibeon a more appropriate precedent.

The sermon was followed by an animated debate within the church. It was moved, amid quotations from i Cor. v. n, that Mr. - Keane should be excommunicated. That he might be excommunicated, if he were a covetous person within the meaning of the text, was doubted as little as that he had